



# ARTICLES To be inquired of, in the

~~\_\_\_\_\_~~ visitation, of the most  
Reuerend Father, GEORGE, by Gods pro-  
vidence, Arch-Bishop of Canterbury, and Primate of all  
England; in, and for the Diocess of Lincoln, in the yeare of  
our Lord God, 1613. and in the third yeare of his  
Graces Translation.



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Bibliography



THE TREE OF KNOWLEDGE

HENRY STEVENS of Vermont,  
FSA, &c, 4 Trafalgar Square,  
London. 1882











C. 110. f. 28  
~~1368 d. 34~~

Lincoln, Division of Visitat<sup>n</sup>. Arts.

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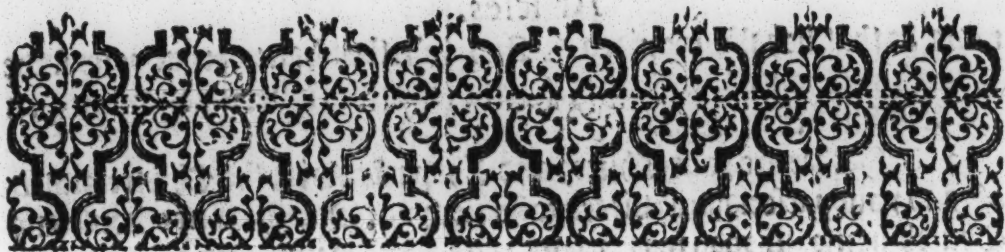


## The Tenor of the Oath, to be Ministred to the Church-wardens and Side-men

**Y**OU shall sweare, that you, and every of you, shall duly consider, and diligently enquire, of all and every of these Articles given you in charge; and that all affection, favour, hatred, hope, of reward and gain, or feare of displeasure, or mallice set aside; you shall present al and every such person, of, or within your Parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deale vprightly and fullie; neither presenting, nor sparing to present any, contrarie to truth: hauing in this action God before your eyes, with an earnest zeale to maintaine truth, and to suppress vice. So help you God, and the holy Contents of this Booke.







¶ Concerning the Church, the Ornaments thereof, and the Churches possessions.

**I** Mprimis, whether haue you in your seuerall Churches and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer, lately set forth by his Maiesties authoritie, both fairely and substantiallie bound in a front of Stone, set vp in the auncient vsuall place, and a Communion Table, with a Carpet of Silke, or of other soft stuffe, continuallie laide vpon the Table at time of Diuine seruice, and a faire Linnen cloath vpon the same, at the time of the receiuing of the holy Communion. And whether is the same table placed in such conuenient sort within the chancell or church, as that the Minister may be best heard in his Prayer and administration, and that the greatest number may communicate: And whether is it so vsed out of time of Diuine seruice, as is not agreeable to the holy vse of it: as by sitting on it, throwing Hats on it, writing on it, or is it abused to other prophane vses: and are the Ten Commandments set vpon the East end of your church or chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

2 Item, whether haue you in your said church or chappell, a conuenient seat for your Minister to read seruice in, together, with a comely pulpit set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion cup, with a cover of Silver, a flaggon of Silver, Wine, or Beuiter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other thinges and ornaments necessarie for the celebration of Diuine seruice, and administration of the Sacraments: And whether haue you a strong Chest for Clothes for the poore, with three Lockes and Keyes, and another chest for keeping the Bookes, and Documents of the Church, and the Register Booke. And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all pointes, according to the Can-

## Articles.

nents in that behalfe provided? And whether haue you in your saide Church or Chancell, a Table set, of the degrees wherein by Law Men are prohibited to marry?

3. Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your Parish Almshouse and Church-house, in good reparations: and are they imployed to goodly, and their right holy uses? Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided? Whether your Church-yard be well fenced, and kept without abuse: and if not, in whose default the same is, and what the defect or fault is? and whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons haue used any thing or place consecrated to holy use, prophanely or wickedly?

4. Whether haue you the Terrier of all the Houses, Tenements, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tiths (whether within your Parish or without) belonging vnto your parsonage or vicarage, taken by the view of honest men in your said Parish: And whether the same Terrier be laid up in the Bishoppes Registry, and in whose hands any of them are now. And if you haue no Terrier already made in Parchment, you the Church-wardens & Side-men, together with your Parson or Vicar, or in his absence, with your Minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and signe, the said Terrier, as aforesaid.

### Concerning the Ministers.

1. **W**hether doth your Minister, distinctly and reuerently say Divine seruice vpon Sundayes and Holidayes, and other daies appointed to be obserued by the booke of Common Prayer: as Wednesdayes, and Fridayes, and the euenes of euery Sunday and Holiday, at fit and vntill times? And doth your Minister duly observe the Orders, Rites, and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letany, as also in administering the Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme, as in the said Booke of Common prayer he is enjoyned, without any omission or addition. And doth he read the Booke of the last Canons once yearely, and weare a Surplice according to the said Canons?

2. Doth your Minister bid Holidayes and fasting daies, as by the



## Articles.

Booke of Common Prayer is appointed: And doth he giue warning before hand to the Parishioners, for the receiuing of the holy Communion, as the 22. Cannon requireth: And whether he doth administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same, at the least thye in euery yeare: whereof once at Easter, as by the Booke of common Prayer is appointed: And doth your Minister receiue the same himselfe, on euery day that he administreth it to others, and vse the wordes of institution, according to the Booke, at euery time that the Bread and Wine is renewed; accordingly as by the Prouiso of the 21. Cannon, is directed: And doth hee deliuer the Bread and Wine to euery Communicant seuerally: Whether hee hath admitted to the holy Communion any Offendor, or Schismaticke, contrary to the 26. and 27. constitutions, or receiued any to the communion being not of his owne cure, or put any from the Communion, who are not publicly infamous for any notorious crime: Doth hee vse the signe of the Crosse in Baptisme, or Baptize in any Basin, or other Vessel, and not in the vsuall font: Or admit any Father to be God-father to his owne child, or such which haue not receiued the holy Communion: or Baptize any children that were not borne in the parish; or wilfully refuse to baptize any Infant in his Parish being in danger, hauing bene enjoyned of the weakenesse of the said child: and whether the saide child dyed through his default, without Baptisme:

3 Whether hath your Minister married any without a Ring, or without Banes published three seuerall Sundais or Holidais in time of Diuine seruice, in the seuerall churches or chappels of their seuerall abode, according to the Booke of common Prayer, or in times prohibited, albeit the Banes were thye published, without a License or dispensation from the Arch-bishop, the Bishop of the Diocesse, or his Chancelor, first obtained in that behalfe: Or not betwixt the houses of eight and twelue in the towne, or haue married any in any private house, or if the parties be vnder the age of twenty one yeares, before their Parents or Gouvernours haue signified their consent vnto him:

4 Doth he refuse to bury any, which ought to be interred in christian burial, or deferre the same longer then he should, or bury any in christian buriall, which by the constitutions of the church of England ought not so to be interred:

5 Is your Minister, a Preacher allowed: If yea: then by whom, if not: Whether dooth he procure some who are lawfully licensed, to preach monthly amongst you at the least:



## Articles.

6. Doth your Minister (being licenced) preach usually according to the Cannons, either in his owne Cure, or in some other Church or chappell nere adioyning, where no Preacher is, and how often he hath bene negligent in that behalfe, and doth he preach standing, and with his Hat off? Or whether doth he or his Curate vpon every Sunday, when there is no Sermon, reade an Homilie, or some part thereof, according as hee ought to doe; or in case he be not licensed to preach, doth he take vpon him to preach or expound the Scriptures in his owne Cure, or else where; If so, then you are to present the same, the time and place, when, and where he did it?

7. Doth your Minister vse to pray for the Kinges Maiestie, King Iames, and for the Quenes Maiestie, the Prince, and all their Royall Progeny, with addition of such stile and Titles as are due to his Highnesse, and exhort the people to obedience to his Maiestie, and all Magistrates in authoritie vnder him?

8. Is your Minister continually resident vppon his Benefice, and how long time hath he bene absent, and in case hee be licensed to be absent; whether doth hee cause his Cure to bee sufficiently supplied, according to the Cannons: or in case he hath another Benefice, whether doth hee supply his absence by a Curate, sufficiently licensed to preach in that Cure where he himselfe is not resident. Or otherwise, in case the smallnesse of the Living cannot finde a Preaching Minister, doth he preach at both his Benefices usually?

9. Doth your Minister or Curate, serue any more Cures then one: if yea, then what other Cure dooth hee serue, and how farre are they distant?

10. Doth your Minister every Sunday and Holliday, before Evening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the Ten Commaundements, Articles of the Beliefe, and in the Lordes Prayer, and the Sacrament, according as it is prescribed in the Catechisme, set forth in the Booke of Common Praier?

11. Doth your Minister in the Rogation daies, goe in perambulation of the circuit of the Parish, saying and vsing the Prayers, Suffrages, and Thanksgiuing to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plentie on the earth; Or otherwise, to pray for his grace and fauour, if there be a feare of scarcitie?

12. Hath your Minister admitted any Woman, begotten with child in Adultery or Fornication, to be churched without license of the ordinary?

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## Articles.

13 Hath your Minister or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any private house, otherwise then as by Law is allowed?

14 Doth your Minister, being a Preacher, endeavour and labour diligently to reclaim the Popish Reculants in his parish from their errors, (if there be any such abiding in your Parish.) Or whether is your Parson, Vicar, or Curate, over conuersant with, or a fauourer of Reculants, whereby he is suspected not to be sincere in Religion?

15 Hath your Minister taken vpon him, to appoint any publique or private Feasts, Prophesies, or exercises, not approued by Law, or publique authority, or hath vsed to meete in any private house or place, with any person or persons, there to consult how to impeach or depaue the Booke of common prayer, or the Doctrine or Discipline of the Church of England: If yea, then you shall present them all?

16 Hath your Minister staied the publication of any excommunications or suspensions, or doth he euery halfe yeare denounce in his parish church, all such of his parish as are excommunicated, and perseuer therein without seeking to be absolved, or doth he wittingly and willingly keepe company with such as are excommunicate: And hath hee admitted into your Church, any person excommunicate, without a Certificate of his absolution from the Ordinary, or other competent Judge?

17 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners to giue some what, as they can spare, to goodly and charitable vses, especially when they make their Testaments?

18 Whether your Minister or any, having taken holy orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or vse any other forme of Diuine service then is appointed in the Booke of Common prayer: If yea, then you are to present their Names, and with whom?

19 Whether is your Curate licensed to serue, by the Bishop of this Diocese, or by any other, and by whom?

20 Doth your Minister vse such decency and comelinesse in his apparel, as by the 47. Cannon is enioyned: and is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemely for his function and calling?

21 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symony, or any other way defamed, to be Syno-

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## Articles.

ntacall person, or any way noted to bee a Schismaticke, or scismaticallie affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tavernes, Innes; or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamster, or player at Dice, a Swearer, or one that applyeth himselfe not at his study, or is otherwise offensive and scandalous to his function or Ministry?

22 Doth your Preacher or Lecturer read Divine service, and Minister the Sacraments twice a yeare at least in his own person, according to the Canons?

### Schöole Maisters.

23 **D**oth any in your Parish take vpon him to teach Schöole, without License of the Ordinary, and is he conformable to the Religion now established: And doth he bring his Schollers to the Church, to heare Divine service, and Sermons: And doth he instruct his Schollers in the groundes of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

### Parish Clarke and Sextons.

24 **H**ave you a fit Parish Clark, aged twenty yeares at least, of honest conuersation, able to read and write: whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denyed: By whom are they chosen: And whether the said Clarke be approued by the Ordinary: And hath he taken an Oath, as in such cases is fit and required: And is he diligent in his office, and seruiceable to the Minister, and doth he take vpon him to meddle with any thing about his Office: as Churching of Women, burying the dead, or such like?

25 Doth your Clarke or Sexton keepe the Church cleaue, the doores locked: Is any thing lost or spoyled in the Church, throught his default: doth he suffer any vnseasonable ringing, or any prophane exercise in your Church: Or doth he (when any is passing out of this life) neglect to toll a Bell, hauing notice thereof.

### Concerning the Parishoners.

1 **V**Whether any of your Parishoners, being sixtene yeares of age or vpwards, or others lodging or commonly resorting to any House within your Parish, do wilfullie absent themselves from your Parish church, vpon Sondaiies or Holidaiies, at Morning and Euening Prayers: Or who come late to Church, and depart from church, before service



## Articles.

seruice be done vpon the said daies: **Q** who doe not reuerently behaue themselves during the time of Diuine seruice, deuoutly kneeling, when the generall confession of sins, the Letyany, the ten Commaundements, and all Prayers and Collects are read, and vsing all due and lowly reuerence, when the blessed name of the Lord Iesus Christ is mentioned, and standing vp when the Articles of the Beliefe are read; or who doe couer their heads in the Church during the time of Diuine seruice, vnlesse it be in case of necessity, in which case they may weare a night-cap or coyle: **Q** who do giue themselves to babling, talking, or walking, and are not attentiu to heare the word preached, or read: or reading, or praying, during the time aforesaid: Whether any of your Parish, being of sixteen yeares of age or vpiwards, doe not receiue the holy communion in your Church thre euerie yeare: whereof once at Easter, and whether they do not deuoutly kneele at the receiuing thereof?

**2** Whether any of your Parishioners, being admonished thereof, doe not send their Childzen, Seruants, and Apprentizes, to the Minister, to be catechized vpon such Sundaies and Holidaies as are appointed: **Q** whether any of them doe refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of common prayer.

**3** Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Diuine seruice, or receiue the holy communion, as aforesaid: Present their names, their qualities, or conditions.

**4** What Recusant Papists are there in your parish: present their names, qualities, or conditions: whether keepe they any Scholemaster in their house, which commeth not to church to heare Diuine seruice and receiue the Communion: What is his name, and how long hath hee taught there, or else where?

**5** Whether any of the saide Popish Recusants, doe labour to seduce and with-draw others from the Religion now established: **Q** instruct their families or children in popish Religion: or refuse to entertain any, especially in place of greatest seruice, or trust, but such as concurre with them in their papistry?

**6** How long haue the said Popish Recusants abstained from diuine seruice, or from the communion, as aforesaid?

**7** Is there any in your Parish that retaine vndelaced, or sell, utter, or disperse, any Popish Bookes or Writings, or any Bookes, Libels, or Writings of any Sectuaries, touching the Religion, State, or Government Ecclesiasticall of this Kingdome of England, or keepe any

## Articles.

ments of superstition vncancelled or defaced ?

8 Whether haue you any in your Parish, which heretofore being Popish Recusants or Seduaries, haue since reformed themselves, and come to Church to heare Diuine Service, and receiue the Sacraments: If yea, then who they are: And how long since haue they so reformed themselves: And whether they still remaine and abide in that conformitie?

9 Is there any in your Parish that refuse to haue their Childzen Baptized, or themselves to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alledge; or haue any married Wives refused to come to church, according to the Booke of common Prayer, to giue God thanks after their Child-birth, for their safe deliuerance: And whether doe any of, or in your Parish, refuse to haue their childzen Baptized in your parish church, according to the forme prescribed in the Booke of common Prayer?

10 Whether any of your Parish hauing a Preacher to their parson, Vicar, or Curate, doe absent themselves from his Sermons, and resort to other places to heare other Preachers: Or whether any of your parish doe communicate or baptize their Childzen in any other parish?

11 What persons within your parish, for any offence, contumacy, or crime, of Ecclesiasticall Censurance do stand excommunicate: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what parson or persons doe wittingly and vsuallie keepe them company?

12 Whether any, not being in orders, doe execute any priestlie or ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

13 Whether any in your parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues a Lay-man, neglecting his vocation?

14 Haue any person in your Parish, quarrelled, or stricken, or used any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderedly in the Church, by filthy or prophane talke, or any other lewd or inmodest behaniqur: Or haue disturbed the Minister in time of Diuine service or Sermon, or haue libelled or spoken slanderous wordes against your Minister, to the scandall of his vocation, or diffamed any of his Neighbours, touching any crime of Ecclesiasticall censurance?

## Articles.

15 Whether any of, or in your parish, without consent of the Ordinary, or other lawfull authority, haue caused any to doe penance, or to be censured or punished for any matter of Ecclesiasticall conuance, by any Vestry meetings, or otherwise by their own authority: Or haue taken any Money or commutation for the same: Present their names that haue done it: And who haue bene so punished: In what manner, and vpon what cause?

16 Whether any person in your parish, doe exercise any Trade or labour, buy, or sell, or keepe open Shoppes or Ware-houses vpon any Sunday or Holliday, by themselves, their Seruants, or Apprentizes, or haue otherwise prophaned the said daies, contrary to the orders of the church of England: And whether there bee any Inne-keepers, Ale-house-keepers, Victulers, or other persons, that permit any persons in their Houses, to eate, drinke, or play, during the time of Diuine Seruice or Sermon, or reading the Homilies in the forenoone or afternoone, vpon those daies:

17 Whether the fift day of August, and the fift day of Nouember, bee kept holie, and thanksgiuing made to God, for his Maiesties and this States happy deliuerance, according to the ordinance in that behalf:

18 Whether any of your parish, hold or frequent any conuenticles or priuate congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies: Or any that doe write, or publiquellie or priuately speake against the Booke of common praier, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562. or against the Kinges Supremacy in causes Ecclesiasticall, or against the Oath of Supremacy, or of Alleagiance, as pretending the same to be vnlawfull, and not warrantable by the word of God: Or against any of the Rites or ceremonies of the Church of England now established: Or against the gouernment of the church of England, vnder the Kinges most excellent Maiestie, by Arch-Bishops, Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the word of God, and that the saide Ecclesiasticall Officers, are not lawfully ordained: Or whether there be any Authours, Maintainers, or Fauourers of Heresie or Scisme, or that be suspected to be Annabaptists, Libertines, Brownists, of the Familie of Loue, or of any other Heresie or Scisme: present their names:



## Articles.

19 Whether any in your parish haue married within the degrees by Law prohibited, or any couple in your parish being lawfully married, lue apart one from the other, without due separation of the Law, or any that haue bene dinorced, which keepe company with any other at Bed and at Board, and when and where were they married?

Phisitions, Surgeons, and Mid-wiues.

20 **H**ow many Phisitions, Chirurchions, or Mid-wiues, haue you in your Parish: How long haue they vsed their seuerall sciences or offices, and by what authority? And how haue they demeaned themselves therein, and of what skill are they accounted to be in their profession?

21 Whether doe any persons administer the goods of the dead without lawfull authority, or suppress the last will of the dead: Or are there in your Parish, any Wills not yet prooued, or goods of the dead (dying intestate) left vnadministred: By authority in that behalfe, you shal not faile to present the Executors, and all others faulty therein; and also how many persons beeing possessed of any Goods and Chattels, haue dyed within your parish, since the xviij. day of Aprill, 1613.

22 Whether any withhold the Stocke of the Church, or any goods, or any other things, giuen to good and charitable uses.

23 Whether your Hospitals and Almes-houses, and other such houses and Corporations, founded to good and charitable uses: and the Lands, possessions, and goods of the same, be ordered and disposed of as they should be: And doe the Maisters, Gouernours, Fellowes, and others of the said Houses and Corporations, behaue and demean themselves according to the godly Ordinances and Statutes of their seuerall Foundations?

24 Whether haue you any in your parish to your knowledge, or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or she haue liued incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any woman, or solicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to be common Drunkards, blasphemers of Gods holy Name; common Swearers, common Slaundersers of their Neighbours, and Soluers of discord, filthy and lasciuious Talkers, Usurers, scismonicall persons, Bawds, or Harbours of Women with Childe, which be vnmarried, or conueying or suffering them to goe away before they haue made satisfaction to the Congregation, or any that hauing here,

## Articles.

heretofore bene presented, or suspected of any the foresaid crimes, haue for that cause departed your parish, and are now returned againe: Or any which haue vsed any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the statutes of this Realme, or any which haue committed any perjury in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgery, punnishable by the Ecclesiasticall Lawes, and the procurors and abettors of the said offences: You shall truly present the names of all, and singuler the saide Offenders, and with whom they haue committed the said offences, in case they haue not bene publikely punnished to your knowledge for the same crimes?

Touching the Church-wardens, and Side-men.

**V** Whether you and the Church-wardens, Quest-men, or Side-men, from time to time, doe, and haue done their diligences, in not suffering any idle person to abide eyther in the Church-yard, or Church-porch, in Seruice or Sermon time, but causing them either to come into the Church to heare Diuine Seruice, or to depart, and not disturbance such as be hearers there? And whether haue they, and do not diligently see the Parishoners duellie resort to the Church euerie Sundaie and Holidaie, and there to remaine during Diuine seruice or Sermon? And whether you or your predecesors Churchwardens there, suffer any Plaies, Feasts, Drinkings, or any other prophane vsages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to you and their utmost power and endeour, any Person or Persons to be tippling or drinking in any Inne or Widulng House in your Parish, during the time of Diuine Seruice or Sermon, on Sundaies and Holidaies?

2 Whether, and how often haue you admitted any to Preach within your Church or Chappell, which was not sufficiently licensed? And whether you, together with your Minister, haue not taken diligent heeds and care, that euery of your Parishoners beeing of sixteen yeares of age or vpwards, haue receiued thrice euerie yeare, as aforesaide; and also, that no stranger haue vsually come to your Church, from their owne Parish-church.

3 Whether haue there bene provided against euery communion, a sufficient quantitie of fine white Bread, and of good and wholesome wine for the Communicants that shall receiue? And whether that wine bee brought in a cleane and swete standing pot of Bowter, or of other purer Mettall?



## Articles.

4 Whether were you chosen by the consent of the Minister and the parishioners? And haue the late Churchwardens giuen by a iust account for their time, and deliuered to their Successors the Money, and other things belonging to the Church, which was in their hands? And are the Aimes of the Church faithfully distributed to the vse of the poore?

Concerning Ecclesiasticall Magistrates and Officers.

1 **V**Whether doe you know or haue heard of any payment, composition, or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for winkling at, or sparing to punish any person for any offence of Ecclesiasticall Conusance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of, or against any Recusant, or any other offender in the cases aforesaid? What summe of Money, or other consideration hath bene receiued or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your parish, paid or promised any sum of Money or other reward, for comutation of penance for any crime of Ecclesiasticall Conusance? If so, then with whom? When, and for what, and how hath the same bene employed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Artes, or Batchellores of the Lawes at the least, learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good Life and Fame, zealously affected in Religion, and iust and vpright in executing their offices? Haue they heard any matter of office priuately in their Chambers without their swoyne Registers, or their Deputies presence?

4 Do you know, or haue you heard, that any Ecclesiasticall Judge, Officer, or Minister, hath receiued or taken any extraordinary fees, or other rewards or promises, by any waies or meanes, directly or indirectly, of any person or persons whatsoever, either for the graunting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the goods and Chattels of those who haue died intestate, to one more then to another: or for allowing large and vnrasonable accounts, made by Executors or Administrators: or for giuing them *Quittus est*, or discharges, without Inuention or account, to defraude Creditors, Legataries, or those who are to haue portions. And what summes of Money doe you know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the state of any dying intestate, vpon pretence to bestow the same, in *pious vsus*: And how haue the same bene bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising



## Articles.

exercising Ecclesiasticall iurisdiction within this your Dioces ; or any Advocate, Register, Proctor, Clarkes, apparatoꝝ, or other Minister belonging to the same Ecclesiasticall Courts, exacted or taken by any waies or meanes, directly or indirectly, extraordinary or greater fees then are due and accustomed : And whether is there a Table for the rates of all fees, set by in their severall Courts and Offices : And whether haue they sent or suffered any Processe to go out of the Ecclesiasticall Courts otherwise then by Law they ought : Or haue they taken vpon them the Office of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrary to the Lawe and Cannons in that behalfe provided :

What number of Apparatoꝝ hath every severall Judge Ecclesiasticall, and in what manner is the Country overburthened by them : And wherein haue they caused or summoned any to appeare in the saide Courts, without appointment or Citation first had : Or whether haue they threatned any to prosecute them in the said Courts, if they would not giue them some rewardes, and what bybes in that behalfe haue they taken :

If you know of anie other default or crime of Ecclesiasticall Conuulsance, you are to present the same by vertue of your Oaths :

The Minister of every Parish, may, and ought to ioyne in presentment with the Church-wardens and Side-men, and if they will not present, the Minister may and ought himselfe, present the defaultes and crimes aforesaid : and there must be severall presentments made to every severall article : and the Minister, Church-wardens, and Side-men, are to meete and conferre about the saide presentments, and answering of every of the aforesaid Articles.

## FINIS.

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